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THE JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by
J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.
C. S. Mallinath Jain.

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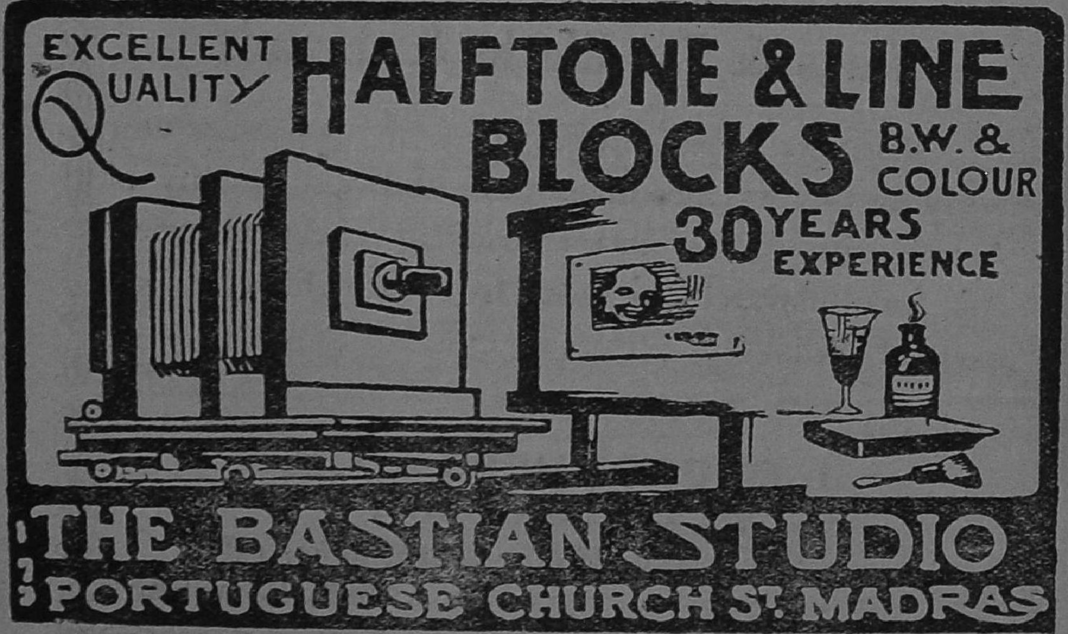

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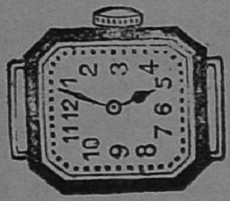

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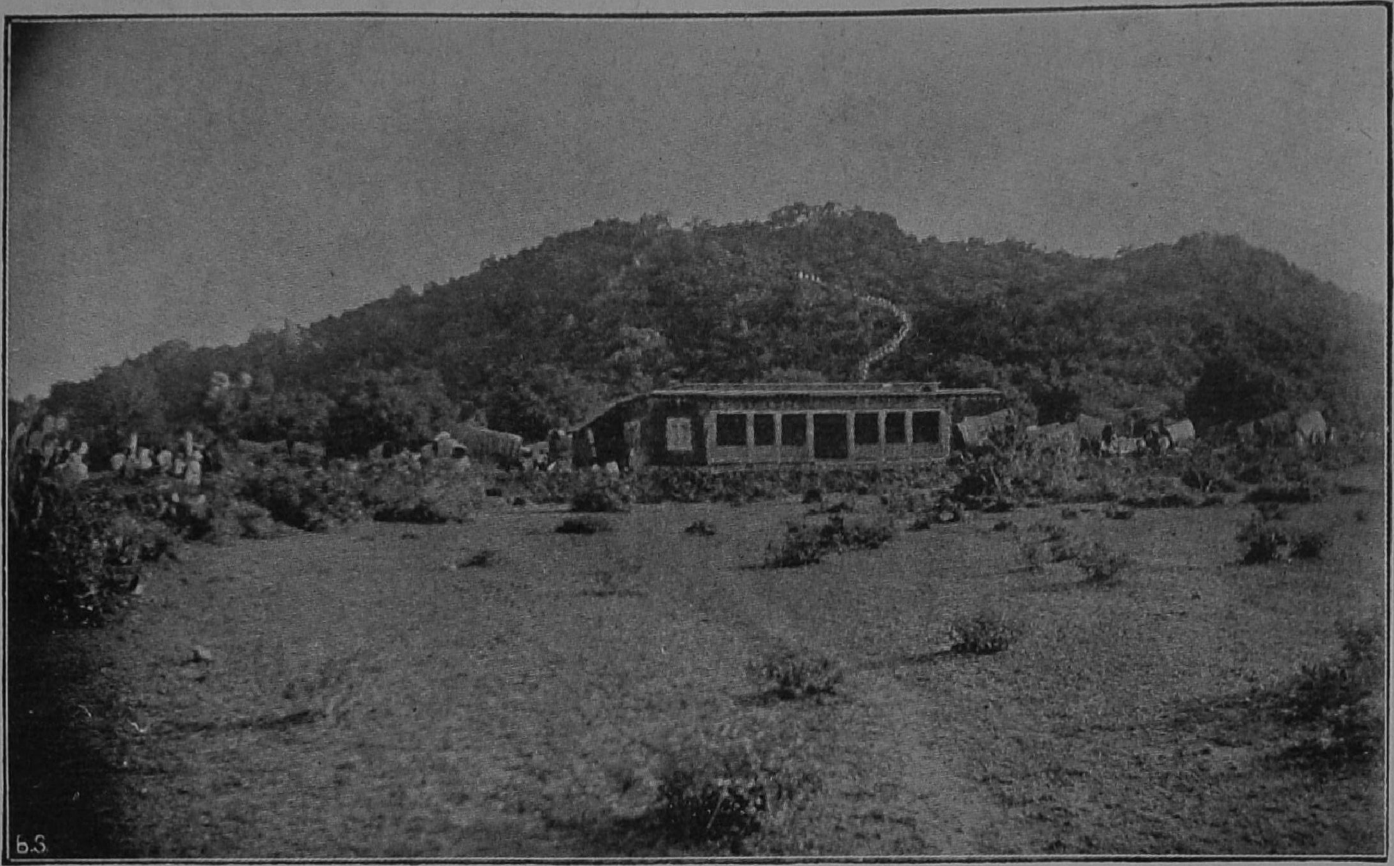

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THE JAINA GAZETTE

VOL. XXI. No. 11. | MADRAS NOVEMBER 1925. | WHOLE No. 245.

All men that live are one in circumstance of birth ;
Diversities of works give each his special worth.

—*Kurral.*

The Jaina Community and The All-India Jaina Association.

THE glorious days when the Jaina Emperors and Kings ruled in India, when Jaina saints and teachers travelled from country to country preaching the doctrines of Daya and of Right Faith, Right Knowledge and Right Conduct, when Jaina scholars sat as literary dictators over sanghams and academies are gone. History tells us that the Jains contributed no insignificant share to the culture and civilisation of India. According to the Jains, Jainism has been existing in India and influencing its inhabitants during the past many millenniums. Evidences of early Jainism are to be seen in the ancient writings of the Hindus. The fact that the Jaina images are to be found throughout India, goes to show that the Jainas must once have lived in every part of the country. In almost all the important languages viz. Sanskrit, Prakrit, Tamil, Canarese, Gujrati, Hindi, and Marathi many of the master-pieces and early contributions were from the pen of the Jaina Scholars. There is no subject untouched by the Jaina and no sphere of life neglected. The Jainas of old may well be compared to the Greeks and the Romans in the heyday of their

supremacy. The vestiges of the ancient Jaina material glory are to be seen in the magnificient statues of Gomateswara, in the jewel images at Mudbidri, in the stately Dilwara temples on Mount Abu and in the many fine Mandirs and Bastis of wonderful architecture all over the country.

But what is the condition of the Jains now? What is their numerical strength, how is the constitution of their community, what is their educational status, their wealth and their social position?

The Census Report shows us that the Jains have decreased in numbers during the last generation. From 1891 to 1901 the Jain population decreased by 5·8 % from 1901 to 1911 by 6·4 % and from 1911 to 1921 by 9·4%. In 1911 the total number of the Jains was 12,48,182 and in 1921 the number was reduced to 11,78,596. Thus we see that during the last one decade the Jains have decreased in number by 69,586 souls. If proper steps will not be taken and if things will be allowed to go on as usual it will be no wonder that the Jainas will go out of existence eighteen decades hence. The rate of decrease per day is most appalling. Alas! not less than 19 Jains die every day. Will not the Jaina leaders take up this life question in hand at once and do the needful to prevent the rapid decay of their community. Except in Bengal, Mysore Agency, Assam and Behar and Orissa where there is a rise in the Jain population, in all the other provinces the Jains have considerably decreased. We earnestly appeal to the leading Jains in the other provinces to study the causes of decay and find out suitable and effective remedies immediately.

In point of wealth the Jains as a community enjoy a very enviable position.

With regard to education among the Jains we find from the last Census Reports that only 26 % of the whole Jain population know to read and write. The rest are all illiterate.

It is sickening to study the constitution of the community. In addition to the two broad divisions of Digambaras and Swetambaras, we have numerous subdivisions and subcastes. One subsect will not intermarry with another. Thenumber of subsects appears to increase in inverse proportion to the decrease in the

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population. Sectarian bar to inter-marriage may be one of the reasons for the decline in population.

Two of the great social evils that affect the welfare of the community are child-marriages and old man's marriage. These should be put a stop to as early as possible.

To say briefly the present status of the community may be defined in the following terms.

1. The Jain Community is decreasing day by day.

2. The wealth of the community is being wasted on unprofitable things.

3. About three fourths of the Jainas are illiterate.

4. The community is divided against itself by sects and subsects.

5. The social evils existing among the Jains eat away the community gradually.

These are the few of the many important points that need the immediate attention of the Jaina leaders.

We want men and money before we can venture to do anything. We want energetic and sincere men to help the organisation to work.

The All-India Jaina Association, was started 1899 as an organised body opening its membership to Jains of all sects irrespective of caste. Since its beginning it has been doing some work. But we cannot be proud of that. If it had worked systematically and regularly like any of the hundreds of active associations in India it could have brought out splendid results to astonish our neighbours. But that was not to be. From the origin there was something wrong inherent in the constitution of the Association and hence it could not work well. Of the few annual gatherings that it had since its origin mention may be made of the one at Benares in 1913 under the distinguished presidency of Dr. H. Jacobi, another at Nagpur 1920 and a third in 1924 at Belgaum. But these were all the results of the temporary enthusiam of some of its members. When the enthusiasm failed the association fell into slumber again.

If anything substantial should be done to the community the Association must be reorganised and placed on a sound working

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basis. And branches of the Association should be started throughout India. The Jains are scattered over all parts of the country. The provinces where the Jains live can be grouped into eight circles Rajputana and Ajmere-Marwar forming one; Kashmir, Punjab and Delhi forming another; Baroda and Bombay the third; Gwalior and Central India the fourth; United Provinces the fifth; Hyderabad, Central Provinces and Berar the sixth; Behar and Orissa, Bengal, Assam and Burma forming the seventh; Mysore, Madras, Coorg and Cochin forming the eighth. In every circle there should be branches of the Association at the rate of one branch for every 50,000 of the population. According to this calculation there should be six branches for the first circle, one for each of the second, fifth, and eigth circles, two for each of the fourth and the sixth and ten branches for the third circle. All the minor unions, Sabhas, Mahasabhas, Parishads and Conferences that we hear about now-a-days should be amalgamated to and made branches of the Association. No new Association should be started for any new aim or motive. Any attempt to start new organisations is only striking a death-blow to the Community. What is the use of multiplying Associations when we do not have enough members and when we are actually decreasing in number year after year.

Similar is the case with the Jaina Journals. It will be sufficient to have one journal in English and one for each of the vernaculars spoken largely by the Jains. It is waste of money to spend on journals and papers which create party feelings and help to increase the internal dissension in the community. Our leaders should abolish such journals and papers and prevent new ones from coming into existence.

The Jaina Gazette the monthly organ of the Association was started in 1900. Since then it has been doing some work by way of spreading the teachings of Jainism in India and abroad. But what it has really done till now is only an infinitesimal part of what the people would have expected from it—the journal of a very rich community edited by able scholars from the beginning. In the case of the Jaina Gazette also enthusiastic men and enough money are wanting. We are in need of men to contribute articles

to the journal and discuss communal matters in its coloumns. We want money to defray its expenses. It is really a paradox that the paper of a very rich community should suffer for want of money. Since the Gazette is the mouthpiece of the Association it looks up to it for help. If it will be paid a grant of Rs. 100 every month from the fund of the Association it can do very good work. We request the members and other officers of the Association to arrange for a monthly contribution to the Gazette.

For the accomplishment of these two objects—the reorganisation of the Association and the paying of a monthly grant to the Gazette,—there should first be formed a committee of representative Jains from the different provinces and they must be authorised by the Association to collect donations for the fund and to enlist members for the Association.

After reorganising the Association and placing it on a sound basis, we may be able to do the following duties that demand our immediate attention.

1. Members should be selected and sent out into the different provinces, towns and villages to study the causes of the decrease in the Jain population and to send their reports to the office of the Gazette which will publish them for the information of the whole Jain public. After studying the conditions in different places the Association should hold a session in which the matter may be discussed and remedies suggested and approved to check the decrease. The Association should also see that such remedies are applied in practice.

2. Representatives from the Association should approach our rich sheths and sowcars and request them to provide funds for

(*a*) the endowment of scholarships

(*b*) the establishment of boarding houses wherever necessary

(*c*) for the founding of Udasin Ashramas

(*d*) for the collection and preservation of manuscripts in libraries in important centres in India

(*e*) for the publication of the Sacred Books of the Jainas with translation and commentaries in English and in other important languages

(*f*) for establishing a central Jaina museum and archaeological institute and

(*g*) for forming a fund in aid of poor Jain widows.

3. The Association should find out ways and means for the promotion of education among the Jains and should see that in the next return of census the percentage of the illiterates is very much reduced. The root of many of the evils that ruin the community is in the illiteracy of the people composing it. Remove ignorance and many of the evils will fade away.

4. It is the most important duty of the Association to see that union is brought about between the various sects and subsects of the community. Without union it is impossible to achieve anything. An arbitration board consisting of members from the various sects of the Jainas should be appointed to discuss all matters about which the different sects quarrel and to come to an amicable settlement.

5. The Association should also put a stop to some of the social evils e. g. child marriage, old-men marrying young girls, and to encourage inter-marriages between the different castes of the Jainas. It is really curious that the Jains who are ready to inter-marry with the Hindus are not willing to inter-marry with the people of their own faith simply because of the caste distinction.

6. Another important matter which the Association should immediately take into consideration is that the Jains being a separate and distinct community should assert themselves as such and seek their way for their political advancement. If the Jains sit idle and remain indifferent they will have no place of power and honour in the future India.

Our philosophy teaches us that what we sow we reap. What we are now is the result of what we were in the past and how we will be in the future is to be determined by how we live now. As with the individuals so with the community. The destinies of the Jaina community are now in the melting pot. What shape they will take depends upon the community and its representative body, the All-India Jaina Association.

Will the Jaina leaders make the Association all-powerful to work for the welfare of the entire Jaina Community? Will they arrange to meet at Cawnpore during the national week and set the Association on a new line of active work and progress?

Editor.

THE SIDDHA SILA.*

Ākāsā or Space is infinite. The *Jainas* divide it into two parts, —the *Lokākāsā*, 'filled Space' i.e., the portion which contains Souls, Matter etc., and the *Aloka* or 'empty space'. The former is said to be of the form of a human body,—the *Nigoda* or the portion below the Hells, forming its feet, as it were. The top part of the *Lokākāsā* is the *Siddhaśila.* It is also called the *Prāgbhārā.* The *Prāgbhārā* has been described as 'fragrant,' 'holy,' 'superbly brilliant' and, 'of the form of a white umbrella, 'set upside down.' The *Lokākāsā* or 'filled space' ends at a region, one *yojana* from this place. The *Siddhas* or the Perfect Souls reside in this region which is one *yojana* from the *Prāgbhārā* and which is thus the very summit of the *Lokākāsā.*

Admittedly, the *Siddhaśila* is a part of the *Lokākāsā* and has *Pudgāla* for its material constituents. The question thus arises how it is supported, where it is. One way of meeting the difficulty would be to say that the Law of Gravitation is not in force in these regions. This is solution by 'cutting the Gordian knot,' so to say. It is certainly reasonable to hold that as the *Siddhaśila* is a region of matter, it must be subject to the Law of Gravitation. I have not read any discussion on the point in the *Jaina* books, so that the theory which I put forward below is advanced with considerable diffidence. I think the nature (gross or fine) of a region is on a line with the nature (gross or fine) of the bodies of it inhabitants. The inhabitants of the *Siddhaśila* have no physical frame and we may suppose accordingly that the *Pudgala* or matter forming the *Siddhasila* is extremely fine, —much finer than that of the *Sarvārtha-*

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* See page 302 of the last Issue, Ed. J. E.

siddhi, which is the next lower rigion. The inhabitants of the *Sarvārthasiddhi* have bodies and we may suppose a sort of an atmosphere pervading the space between the *Sarvārthasiddhi* and the *Siddhaśila*. The *Pudgala* of the *Siddhaśila* is finer and lighter than that filling this atmosphere which is thus competent to support the *Siddhaśila*.

The *Siddhaśila* is not a dark region but is superbly brilliant. This light certainly emanates from its constituent *Pudgala* for there is no luminous body above it like the sun or the moon of ours, to light it. The Perfect Souls which inhabit it are disembodied Beings who are completely devoid of all physical attributes e.g., brightness, so that there cannot be any question of the *Siddhas* illuminating the *Siddhaśila*.

The *Siddhaśila* is no doubt a limited place but it is more than sufficient for the *Siddhas*. The Perfect Souls are completely disembodied and immaterial Beings and as such, they need not occupy any space at all. Besides, it should be noted that the *Siddhas* are possessed of the attribute of '*Avyāvādha*' or interpenetrability. This means that many *Siddhas* can simultaneously stay in one and the same place. This is possible again because they are immaterial Beings.

The *Mukta Jīvas* go to the *Siddhaśila* because they are *Mukta Jīvas*. The Soul in its essence has a natural upward motion,—is '*Vissasoddhagāi*,' as the author of *Davva-samgaha* says. The *Lokākāśa* is the region of *Samsāra* or the place of migrations of the Soul in bondage. As soon as the *Karma-Pudgala* falls off from it, it becomes freed and its essential attribute viz., the upward motion comes into the fullest play. It is this attribute which carries the freed Soul to the very peak of the *Lokākāśa*,—the *Siddhaśila*. It is thus that the very essence of a freed Soul compells it to come to the *Siddhaśila*. Beyond it is the *Aloka* which is devoid of the principle of *Dharma*,—so that the Soul cannot go and move into it. The freed Soul thus rests in the *Siddhaśila*,—a place beyond which upward motion is impossible and beneath which there being the *Lokākāśa* with *Dharma* in it, the Soul's upward motion is uncontrollable.

Harisatya Bhattacharyya.

SANKARA'S CRITIQUE OF JAINISM.

BY

Naga Raja Sarma, M.A., L.T.

IN what is known among the orthodox Pandit circles as the SAMAYA PADA or TARKA PADA, of the Vedanta Sutras ascribed to BADARAYANA,—the Second Pada of the Second Adhyaya—we come across a critical examination of the several systems of thought developed in antagonism to the Vedanta. The Systems of Sankhya, Vaisheshika, Bauddha, Jaina, and some other systems of speculation, have been held to be defective in some respect or another, with the evident object of establishing the pre-eminence of the Vedanta. The genesis of the polemic against Non-Vedantic systems has been plainly stated. Metaphysical Speculation and Search after the Ultimate Reality—Brahma-Jignasa—were undertaken mainly to enable deserving souls to obtain the proper spiritual perspective and secure the realisation of the Infinite. But such a realisation would be impossible without a firm conviction regarding the nature of the Ultimate Reality, which was being obscured and hidden by the circumambient atmosphere of gloomy conflict and difference. Destructive work is as much important as the constructive. The latter should in propriety be preceded by the former. The Destructive task is undertaken in the shape of a searching criticism and uncompromising condemnation of the Non-Vedantic Systems. Lest one should be accused of lack of tolerance for opposing schools of thought, we are assured by some commentators, that the destructive work had to be undertaken purely in the interests of metaphysical investigation and a clear apprehension of the nature of Ultimate Reality.

Whether the author of the Brahmasutras himself regarded the schools of Sankhya, Vaisheshika, etc. as unacceptable, or whether this entire Pada containing a severe condemnation of the Non-

Vedantic systems of Philosophy and Religion, is a later interpolation must form the subject of independent research solely with the help of internal evidence. The issue is a highly debatable one. So far no serious investigation of it —as far as I am aware—has been yet attempted systematically.

The object of the present discussion is to consider how far Sankara's Critique of Jainism can be considered to be valid and impartial and what amount of it can be attributed to the unmistakable prejudice that Jainism as a Non-Vedantic system cannot but be illogical and ill-constructed. The references throughout the present discussion are to the Bombay Edition of Sankara Bhashya to the Vedanta Sutras with the famous commentaries of Ratnaprabha, Bhamati, and Anadagiriya. (pp. 480 to 487).

Four sutras (generally rendered as Aphorisms) have been devoted to a critical examination of Jainism. 1. *Naikasminnasambhavat.* 2. *Evam-cha-atma akarstnyam.* 3. *Nacha-Paryayadapy-avirodho Vika Radibhyah* and 4. *Antyavasthiteschya-ubbaya-nityatvat-aviseshah.*

Sankara's commentary runs thus : "*Sapta chaisham padartha sammatah.* 1. Jiva. 2. Ajiva. 3. Asrava. 4. Samvara. 5. Nirjara. 6. Bandha and 7. Moksha.

Samkshepatastu Dwaveva Padarthau Jivajivakhyau. Yatha Yogam Tayorevetarantarbhavaditi Manyante. Tayorimamaparam Prapanchamachakshyate Panchastikaya Nama. 1. Jivasthikaya. 2. Pudgalasthikaya. 3. Dharmasthikaya. 4. Adharmasthikaya and 5. Akasasthikaya. *Sarveshamapyesham Avantara Prabhedan Bahuvidhan—Svasamaya Parikalpitan—Varnayanti. Sarvatra Chemam Saptabhangi Nayam Nama Nyayamavatarayanti.* 1. Syadasti. 2. Syannasti. 3. Syadasti Cha Nasti Cha. 4. Syadavaktavyah. 5. Syadasti Cha Avaktavyascha. 6. Syannastichavaktavyascha. and 7. Syadasti Cha Nasti Cha Avaktavyascha. *Evameva Ekatva Nityatvadishvapimam Sapta Bhangi Nayam Yojayanti.*" This may be taken to be a fair and accurate epitome of Jainism. Seven are the categories admitted by these. Jiva stands for the Subject or the Agent and

Ajiva for the Object. Asrava* means the flow or direction of the sense organs towards external reality. Samvara † is the process that is deliberately and consciously practised to control or inhibit the direction of sense organs towards objects. Nirjara ‡ is that which destroys impurities (some would include self-mortifying religious practices under this.) Bandha stands for Karma which binds all to miserable existence. Moksha is the final liberation from all the bonds of Karma. From a different angle of vision two are the categories: JIVA and AJIVA. The rest can be subsumed under the two. The two again, are also represented as expanded into FIVE Astikayas. 1. Jiva is the sentient agent. 2. Pudgala is gross matter. 3. Dharma is the Dynamic Principle—that of motion or activity. 4. Adharma is the static—or the principle of inertia. and 5. Akasa connotes space relative and absolute. Each of these is capable of further division and subdivision according to the peculiar tenets of these (Jains.) Everywhere they employ the theory of Seven-fold predicability. 1. Exists. (*Syad* is interpreted by the author of Ratnaprabha to mean *Somehow*. Perhaps that is a Bradley's Somehow. I do not know what the orthodox Jaina interpretation is.) 2. Exists not. 3. Exists and does not exist. 4. Indescribable. 5. Exists and is indescribable. 6. Exists not and is indescribable. 7. Exists—Not exists and is indescribable. This theory is applied to the concept of number and to that of eternity as well.

After the aforesaid statement of a summary of the central doctrines of Jainism, Sankara proceeds to offer his criticisms and objections against their acceptability. They can conveniently be dealt with under *three* headings. (A) The first Sutra (2—2—33.) contains the criticism of the Doctrine of Sevenfold-predicability. (B) The Second and the Third Sutras (2—2—34 & 35) are

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* Asrava is the inflow of Karmic matter into the soul due to the vibrations set in the soul by the activity of body, speech and mind. *Cf. Kayavagmanah-karma Yogah ; Sa asravah.* Tattvartha Sutra, Chapter VI. Sutras 1 and 2. Ed. J. G.

† Samvara is the stoppage of inflow of Karmic matter into the soul. *Cf. Asravanirodhah Samvarah.* Ibid. Chapter IX. Sutra 1. Ed. J. G.

‡ Nirjara is freeing the soul from the Karmas that are binding it by austerities. *Cf. Tapasa nirjara cha.* Ibid. Chapter IX. Sutra 3. Ed. J. G.

devoted to an explanation of the objections against the Jaina theory of Soul or Atman-as being exactly of the same dimension as the body. (Size.) (C) The fourth Sutra (2--2—36) contains a similar criticism in reference to the state of Atman after final liberation. Let us examine the criticisms in turn.

(A) Sankara writes; The theory of seven-fold predicability is invalid. Why? Just as a substance cannot at the same time be hot and cold, even so it cannot at the same time be existent and non-existent etc. Bhamati contains the elucidation of the criticism. In a Substance that is Real in the Most ultimate and Metaphysical sense of that term—The Spinozistic Substance-the view point being, Sub-specie Eternitatis—mutually exclusive and incompatible attributes, like existence and non-existence, pcssessing the same degree of reality, *cannot inhere.* The entire position amounts to this: The Real that exists in its fullest essence, does so, always, everywhere, exists too as the essence or the ground of manifestation of all and as a determinable and describable entity. it is *not non*-existent. That is the Infinite the Universal Soul or the Pratyagatma. On the other hand. that which exists only in some places, sometimes, in its non-essential form or manifestation, exists only as an illusion. It is viewed Sub-Specie Temporis. It is the Finite World. The latter can never be Existent in the sense in which the former is. Nor can the former be Non-existent in the sense in which the latter is.

(2) The Seven Categories determined qualitatively and quantitatively may be or may not be so. A rigorous application of the Saptabhangi will give a violent shock to the determination of the Jaina Categories itself. Or one will be left with indetermination or doubt. If it is contended that there is no doubt regarding the fact of a substance admitting manifold predicates (The manifold predicability of the Substance or Anekanta-Vada.) this *conclusion* itself or this *determination* itself cannot escape from the clutches of Saptabhangi-for instance: The conclusion that a substance is manifoldly predicable, may be true or may not be true etc. The result is a state of doubt or indetermination which cannot but inhibit all metaphysical endeavour.

(3) The Astikayas *may* be Five, may *not* be Five. They will be either more than Five or less according to the Anekanta-Vada.

(4) The following is Sankara's Reductio Ad Absurdum of Saptabhangi. The Substances *cannot* be indescribable. If they really are so, nothing should ever be spoken about them. Yet they are described as being indescribable. Even granting they are somehow described, they are understood and determined *accordingly or not*. Even so, the end of all metaphysical quest, True Insight or Real Knowledge—exists or exists *not*. So also its Antithesis, False or illusory knowledge *exists* or not. This is nothing but irresponsible talk. Similarly, Final Liberation is or is not. It is eternal or not. The three types of Jivas may be or may not be. The application of Anekanta Theory reduces the system of Jains to a contradiction.

Is this Criticism sustainable? He who runs may read the issue is between Ekanta-Vada and Anekanta Vada. The Vedantic Reality is one-immutable-eternal etc. The Eleatic Being is its nearest approach. The dynamic aspect is merely a persistent illusion. This Vedantic Doctrine of the exclusive Reality of one Being with its negation of the world of change, growth and progress, must have been felt to be very intolerable at a particular epoch of ancient Indian Speculation—in fact so intolerable as to give rise to some significant reaction. I am personally not interested in chronological investigations. Whoever composed—or compiled—the Vedanta Sutras and in whatever century it is apparent unless internal evidence—in such matters external evidence is oftentimes misleading,—is forthcoming to the contrary, that the doctrines of all the systems critically examined in the Second Adhyaya, Pada Two should have secured a tolerably powerful hold over the minds of the people who were evidently adherents of one or another of them according to convention or conviction. That the conflicting systems may themselves be ascribed a like origin is neither an improbable nor a fantastic conjecture. They denote unmistakably a reaction against a too rigorous Monism of the Vedanta that had crystallised into a definite

body of theories and doctrines prior to their times or which might have so crystallised even contemporaneously. The Jaina Doctrine of manifold predicability-Anekanta Vada—is undoubtedly advanced in opposition to the Vedantic Extreme of Immutable Being which remains ever and persists *Qua* static and changeless Substance—and to which only one Predicate can attach, if any could attach at all. This origin of the Jaina doctrine is clearly seen by the commentators on Sankara who have summed up the position with admirable clarity and consistency. Of course, the summing up appears as a Purvapaksha—The position of the Opponent.

The Metaphysical position has an unquestionable psychological and Ethical foundation. If Substance be ever immutable, changeless, etc., retaining as it does its essence, then there is no need for any individual striving or effort directed towards its attainment. It is what it is. It can never be what it is not. There is then absolutely no scope for individual initiative, moral effort, ethical endeavour and so forth, in a static block Universe. This must be the result according to the Vedantic doctrine of Immutable Being. This can be applied to the Finite objects as well. A Jar may exist *Qua* Jar. If its history can be summed up with that simple proposition—nothing remains. So a new interpretation should be given. It exists as one among the innumerable objects of the world. Its relationship with a Subject will determine its fate. It exists as a Physical Unit—and yet *does not* so long as it has not been made the object of an individual's desire or interest. It is necessary therefore to admit that any object may be capable of being predicated or described in a manifold manner according to the *interest* of the Subject whose relationship with the Objective Reality will determine which particular predicate will be suitable or appropriate in any given context. The various points of view from which Reality can be apprehended should be accorded an impartial recognition so that the rich complexity and wealth of its detail may not be lost sight of on account merely of lack of points of view or angles of vision. Each Monad is a mirror of the Universe. Its annihilation means *pro tanto* a

cosmic loss. Its own peculiar point of view will then be missing and cosmos will be poorer for the loss even of a single Monad. The Jaina doctrine has marked resemblance to the Leibnitzian. The Saptabhangi theory then does find a rational justification. It stands for a disjunctive formulation of the alternatives involved in the various points from which and under which the Universe could be apprehended, and subsumed. Two points of view have been prominently mentioned. The one is of existence and knowability. The other is that of linguistic expression. Together, they have yielded the seven alternatives. They are mutually exclusive. There is only one rub. It is gratuitous to assume that any Two of the alternatives should be applied to a subject at the same time, in the same sense etc. Yet that is the assumption on which the entire fabric of Sankara's critique of Jainism has been erected and constructed. Exists—and Non-Exists do not relate to the same subject at the same time. Anyhow the Vedantic motive of criticism is quite apparent. They start from their own metaphysical predilections. Whatever exists exists. Brahman exists—the one, immutable, unchanging Real. Whatever does not exist *does not.* The thoroughly absurd and the contradictory do not exist. The mare's nest does not. But what about the finite world of experience? It is neither the one nor the other. It is not *sat* like Brahman. Nor is it *a-sat* like the mare's nest. It is different from both of them. It is *Sadasadvilakshana.* It retains this essential characteristic always and under all circumstances. It is the Vedantic presupposition relating to the Immutability of Being that is responsible for Sankara's condemnation of Saptabhangi in such an uncompromising fashion.

The Vedantic criticism of the notion of *Avaktavya* is better founded and has some point in it. It is not quite apparent why the Jainas should have been anxious to include indescribability as a *Bhanga* or disjunctive alternative. The Ratnaprabha Commentary to Sankarabhashya has the following interesting explanation. One may wish for the existence of a thing. One may wish for its non-existence. The two account for the origin of Syadasti and Syannasti—somehow exists and exists not. If a person *simul-*

taneously wishes for existence as well as non-existence the Fourth Bhanga or alternative of Avaktavya or indescribable results. It perhaps is significant of a state of mental suspense or indecision. But such a desire seems to be unpsychological and untrue to experience. As far as the purely psychological aspect is concerned, it is understandable that Two equally powerful and intense stimuli may inhibit the reaction of the organism. That is only in some very exceptional circumstances. One of the stimuli will soon gain mastery according to the passing whim or inclination of the moment and bring about the final end—reaction. Whether Syadasti and Syannasti—existence and non-existence can simultaneously form the contents of a person's emotional Psychosis seems to be a highly doubtful question. What then could have influenced the Jaina writers to include the Avaktavya—the indescribable—as an alternative or Bhanga.

Let me advance Two surmises. The Indescribable or the Avaktavya signifies that delightfully Non-committal attitude the assumption of which may prove to be an effective weapon in metaphysical controversies, especially when one happens to be confronted with an adversary of more than average astuteness. It is easy to see that the Jainas with their keen sense of Logic would never have failed to realise the doubtless outlandish state of mind which would make it possible to desire *simultaneously* the existence and non-existence of an object. Yet one may often find himself in a dilemma. The affirmation of existence may be as unpleasant as the affirmation of its non-existence. According to the purpose of the Investigation or the dominant subjective interest of the inquirer—it may be held to be existent or non-existent. According to the strictest logical point of view nothing categorical can be asserted. The Fourth Bhanga appears to be entirely a conceptual affair cut aloof from all direct reference to Reality. That anything at any time should be considered an Avaktavya-of indescribable can only be urged as against a peremptory demand for a description or even a challenge. Otherwise, it would be difficult to escape the Vedantic Criticism that an Avaktavya is described as an Avaktavya the indescribable *described* as indescribable. In as

much as the notion of Avaktavya has not been arrived at or formulated on *a priori* considerations, there rests the obligation to explain why, if it is possible to ascertain so much about an object that it is indescribable, such knowledge or information about it is not regarded as a description or predication of it. Professor Radhakrishnan seems to me to be entirely inaccurate when he says that the Saptabhangi is intended to mean that "Every Proposition is true, but only under certain conditions, i.e., hypothetically. I am afraid that is not the proper way of representing the Jaina Doctrine. If so, what about the conditions themselves. ? They and their truth should be made conditional on some other conditions and so on.

The Avaktavya doctrine may have owed its origin to the Vedantic one of Anirvachaniya or Nirupakhya. That a thing is indescribable in so many terms constitutes an irresistible fascination in itself. It is *not un*-knowable. It may be known, understood and realised by intellect and intuition. But it is only indescribable. Over-inquisitive questioning and impertinent interrogation should be silenced at some stage of inquiry or another. They cannot have unbridled sway for ever. It is best to throw your adversary or cross-examiner on his own resources and silence him with the help of the Magic Wand of the Avaktavya or Nirupakhya.

If the literal meaning of the term be sought to be strictly adhered to, it will be difficult to explain how a good deal of definite information has actually been predicated of the final state of Liberation, or that it has lent itself to a fairly intelligible predication and description. Relativity and probability cannot mend matters. The Ultimate Reality can have nothing to do with probability and Relativity.

My conclusion is this: The Anekanta Vada has been deliberately developed in opposition to the Vedantic Ekanta Vada. The criticism of the former by Sankara is due to his assumption of the Static Being as the only Real. A compromise may easily be suggested which is only too obvious. When the self-absorption of a subject in the object of his choice and interest is considered,—a self-absorption which involves for the nonce a complete oblivion of

everything except the object of absorbing interest, the truth of the Ekanta-Vada will be apparent. In all other instances of critical and intellectual analysis of an object and its attributes from various points of view, the truth of the Anekanta Vada will not be disputed, but ungrudgingly appreciated. I am unable to say whether such a compromise will readily commend itself to Orthodox Jaina opinion. Prof. Radhakrishnan of the Calcutta University writes in connection with this topic: "The second point urged by the Vedantins that the Saptabhangi doctrine is of no practical utility is an expression of personal opinion over which we need not longer." (P. 304. Indian Philosophy.) It must be pointed out in justice and fairness to the Vedantins that their criticisms of Non-Vedantic systems of thought are always based on sound theoretical considerations—and never on those of practical utility. It is perfectly legitimate that the parties to the controversy should demand that the game of Philosophic discussion should be squarely played without importing into it any alien considerations of practical utility. Sankara's criticism does not make any even the remotest reference to any considerations of practical utility, and it is well occasionally to remember that in the modern times, when the Reign of Relativity is rampantly autocratic, any opinion or set of opinions can be easily dismissed as being personal.

B

Sankara next turns his attention to a criticism of the Jaina theory of Soul—as being exactly of the same Parimana—(Size or dimensions) as the body. If the Soul is exactly of the same dimensions as the body, it will become a *limited entity* and hence perishable and Non-eternal on account of the spatial and temporal limitations. Bodies differ in size and dimensions. The difference will have to affect the souls as well. A particular soul while dwelling in a man's body will have the size and dimensions of the latter. On account of the influence of some Karma, the Soul may be decreed, in its subsequent existence and career, to occupy the body of an elephant. Its size and dimensions will then have to vary and increase proportionately and even abnormally. Or if the soul in question be destined to occupy the body of a mosquito, they will have to diminish and dwindle correspondingly. This

cannot be. In the elephant-existence the soul of a man will find it impossible to occupy the entire huge body. In the other it would find it impossible to stifle itself into a small body. This criticism applies with equal force to a soul in the same body in one and the same existence. In childhood, youth, and old age, the size and dimensions of the body vary. Those of the soul would have to vary too.

The following defence of the Jaina view is anticipated. The Soul has endless and innumerable parts—Avayavas—which are capable of expanding when the Soul inhabits a huge body and contracting when it has to enter a small one. Sankara objects: If so, the innumerable parts can never be compressed or contracted in a limited and definite space—continuum as any body, undoubtedly is. That is to say, do those parts occupy the same or not? If not, the compression is inexplicable and absurd. If they do, the conception of Avayavas or parts is illogical, and the Jiva will have to be regarded as an *Anu*,—the soul will have to be regarded as atomic and incapable of division into parts. Another objection is urged. A soul confined to a finite body cannot even be imagined to have a number of endless parts capable of contraction and expansion. In the 35th Sutra another defence of the Jaina position is anticipated and answered. Some of the Avayavas or parts of the Jiva may be unchanging—while others may temporarily appear on the scene—and vanish when the need for them no longer exists. At the time of a Soul's entry into a huge body extra Avayavas pour in and are shed away or disappear when the body to be inhabited is a small one. In that case there is the admission that Souls have to undergo some *Vikriya* change, transformation etc. According to karmic Exigencies, a soul will be subjected to a perpetual process of growth and decay or more literally to a process of bulging out and dwindling, which will reduce it to the position of mere *Skin*, and it will then be ephemeral and perishable. Such an admission is inconsistent with the Final liberation. If the Avayavas or parts come and go, they, on account of their transitoriness cannot be regarded as Atman or soul. So the unchanging Avayava will be the Atman. Which is that Avayava that persists amidst the changes.? It is impossible to say. Whence do those Avayavas

or parts proceed. ? And after their purpose is served, where do they disappear. ? It cannot be asserted that they emanate from material substances—the Bhutas—and into matter they are dissolved. The soul is *immaterial*. No other source or origin can be attributed satisfactorily to the coming and vanishing of the Avayavas or parts. The net result is the nature of the Atman itself becomes doubtful.

An alternative interpretation of this sutra is also given. In the light of the Karmic conditions that may drive a soul now to a huge body and next to a microscopic one, the soul will become perishable and non-eternal. But its imperishable nature can be established on the analogy of a stream or flow of consciousness. If so, what about the stream—the flow—or the *Santana* continuity or Succession or collection of particulars. ? Is it an entity with clearly discernible characteristics. ? Is it a *Vasthu*-entity or Substance. ? If not, Jainism will be simply Sunyavada—Nihilism. Otherwise, it can never escape the pitfalls and vicissititudes pointed out in connection with the Atman of definite bodily dimensions.

Is this criticism just and fair ? If the guess ventured by me in an earlier portion of this discussion be reasonable, it can easily be seen that the Jaina theory of Soul should have been developed as a reaction against the Vedantic doctrine of the Atman all pervading and ubiquitous. The whole trouble was how and why the Atman lent itself to the imposition of so many limitations and restrictions on itself and manifested itself as the Universe of a plurality of sentient and non-sentient objects. It is natural to expect that the influence of the Soul be limited to its respective body. The intimate interaction between Body and Mind, between the Physical and the Psychical—perhaps suggested to the minds of Jaina writers that the entire body should be considered to be animated by the Soul or Atman—and that it should not be located, as it was done in the *Pineal Gland*,—in a particular spot of the nervous system. The theory may be in antagonism to and in criticism of the Buddhist Nihilism. When however the term *Parimana* is used in reference to an entity that should be *ex hypothesi* held to be immaterial or spiritual, in all psychological and metaphysical investigation, an echo is heard of

an attempt, its precise speculative need not being clearly intelligible, to subject the Soul or Atman to some form of quantitative treatment. It is not after all an impossible or a self-contradictory notion and if it comes to a matter of argumentative retort, it may be said that the Vedantic notion of an attributeless, static Brahman is as mysterious, and even more so than, the Jaina conception of Soul as being exactly of the same size and dimensions as the body.

C

The 36th Sutra is devoted to a criticism of the Jaina conception of Soul from a different angle of vision. Sankara writes : The Jainas admit the existence of some Parimana even in reference to a liberated Soul. That Parimana is *Nitya*—eternal—If so, it is equally so in the two stages preceding the last—the stage of liberation. That means the Parimana—the Size—is that of one and the same body throughout—and can admit neither of increase nor diminution. If the Parimana gets thus fixed and determined, its variation according to the dimensions of the big or small bodies occupied, is contradictory and inconsistent.

An alternative interpretation is urged of this sutra as well. Let all reference to a body be discarded. The Parimana in the liberated state must equally apply to others as well, without reference to a body. What is that Parimana ? It must either be *Anu* Atomic or *Mahan* huge, expanded, or pervading. In either case the notion that the soul is exactly of the same size and dimensions as the body should be rejected.

What is the value of this criticism ? The state of liberation constitutes a veritable rock on which every system of philosophy is shipwrecked. Its relationship to the pre-liberation existence is not quite determinable and definite, and even supposing its determination is possible, it cannot adequately be described in the conventional terminology of Philosophy. If that state is admitted to be eternal—its eternity should be understood to be its inalienable right. That apart, it must be pointed out in defence, that an eminently ethical system which attaches predominant importance to moral conduct as the only effective weapon for combating the

ills that flesh is heir to, cannot admit the criticism that in the matter of Parimana, there need be no difference between the final state and the two preceding ones, as urged by Sankara. If there really were no difference the final stage can never be regarded as the Goal of all moral and spiritual endeavour. Perhaps an over-enthusiastic attachment to subtle logical thought and love for consistency are responsible for the extension of the application of Parimana to the final state as well.

It is open to the Jains or any others to argue that the final state of liberation *Qua*, experience of the most exalted type cannot be stuffed into unnatural conceptual categories, even as the Vedantin's Mukti, which is described as being capable only of realisation and not any linguistic description. That is all an old story over again. People living in glass houses cannot with impunity indulge in the game of throwing stones at others—however delightful the game may be. It involves certain very obvious risks and dangers. On the whole, it can safely be asserted that Sankara's criticisms of Jainism are vitiated by his adherence to the Ekanta-Vada, the Static Absolute, the unchanging Being, and its natural outcome of the unreality of the finite world of organised and unorganised matter and spirit. Sankara's metaphysical obsession appears to have been so keen and persistent that he has not done adequate justice to the elements of value in Jaina speculation, and notably to the predominantly ethical character of the systemof thought.

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THE MAHAMANTRA.*

THE power of the *Mahāmantra* is admitted by the believers of the *Vedic* schools also. Here again, I must admit that I am not sure of the correctness of my theory which I state below,—for, I have not met with any discussion of the point in books that I have read.

In India, Words, especially those of the *Mahāmantras*—were not regarded as mere sounds, having no connection with the things or realities they signify. The thinkers of the *Mīmānsā* school went so far as to say that Words (*Sphota*) were *essentially* connected with Realities and as such, were eternal. A word was thus an exact counterpart of the Reality. The very sound should give us the Reality. A Word or *Mantra* does not give us the Reality because it is not properly and correctly uttered or heard. At the time of death, the disturbing circumstances subside and the *Mahāmantra* is sure to yield the Reality accordingly.

The philosophers of the *Nyāya* and the *Vāiśeshika* schools rejected the *Mīmānsā* doctrine of the eternity of Sounds and of their *essential* connection with *Reality*. According to them, *Sphotas* as eternal Sounds do not exist. Yet even these thinkers admitted that Sounds do signify Reality or rather, they are eminently capable of doing so. Put otherwise, the *Nyāya* theory suggests that Reality is correctly and exactly expressible in Words, so that when the Words or *Mantras* are correctly pronounced or heard, one is sure to taste of the Reality, signified by it. The *Nyāya* thinkers call the relationship between a Word and the Reality, '*Samaya*' or '*Sankīta*,' saying that the respective significance of each Word was determined by God (as some say) or by the Sages (as others say).

Like the *Nāiyāyikās*, the *Jainas* reject the *Mīmānsā* doctrine of the eternity of Sounds and of their *essential* connection with Reality. They, however deny the existence of any Divine Arbiter, so that the meaning of a Word, according to them, cannot be dependent on

* See page 305 of the last Issue, Ed. J. G.

the fiat of God. They, moreover, refuse to have the significance of a Word to the sweet will of man, though they admit that the human use often distorts the original sense of a Word. According to the *Jainas*, a Word has *Yōgyatā*, an inherent capacity or fitness to express Reality. The Word or the *Mahāmantra*, if properly uttered or heard, is capable of yielding Reality. A *Tiryak-animal* may have no knowledge: it may be senseless at the time of its death. But when it is dying,—it has no disturbing circumstances,—so that if the *Mahāmantra* is uttered in its ears at the time, the *Mantra* itself,—by force of its *Yōgyatā*—will present the Reality to it. It is this *Yogyatā* of the *Mahāmantra* which makes it competent to work upon the Soul of a dying animal.

Harisatya Bhattacharyya.

JAINISM IN QUESTIONS AND ANSWERS.

(*Continued from page 322 of the last issue.*)

66. Q. What is Vrata?

A. Vrata or Vow is to be free from doing injury to any living being, speaking falsehood, committing theft, being unchaste, and possessing excessive attachment to worldly things.

67. Q. How many kinds of Vratas are there and what are they?

A. Vratas are of two kinds Anuvrata (partial vow) and Mahavrata (full vow). The former is limited abstention from the five sins mentioned above and the latter is total abstention from all of them.

68 Q. How can these vows be easily observed?

A. They can be easily observed if the necessary accompaniments, which are five for each vow, are practised.

69. Q. Mention the necessary accompaniments to be practised for every one of the vows.

A. The necessary accompaniments for the vow against injury are 1. Control of speech, 2. Control of mind, 3. Care in

For the vow against falsehood they are : Giving up anger, greed, fear, frivolity and speaking in accordance with scriptural injunctions.

For the vow against theft, they are : 1. Residence in a solitary place, 2. Residence in a deserted place, 3. Residence in a place where one is not likely to be prohibited by others, nor where one should be likely to prohibit others, 4. Purity of alms and 5. Not disputing with one's co-religionists as to mine and thine.

For the vow against unchastity, they are : 1. Renouncing of reading or hearing stories exciting attachment for women, 2. Renouncing of seeing their beautiful bodies, 3. Renouncing of thinking over past enjoyment of women, 4. Renouncing of exciting and aphrodisiac drinks, and 5. Renouncing of beautifying one's own body.

For the vow against worldly attachment, the necessary practices are self-denial of love, and hatred in the pleasing and displeasing objects of the five senses.

In order to observe the Vratas, one should meditate on the censurable character of the five sins in this and in the next world. One should also meditate that these five sins are pain personified and should practise benevolence, delight at the sight of beings better qualified or more advanced than oneself on the path of Liberation, compassion for the afflicted and tolerance to the ill-behaved. For the apprehension of the miseries of the world and for non-attachment to sense-pleasures one should meditate upon the nature of the world and of our physical body.

70. Q. Explain the five sins ?

A. The hurting of any of the vitalities of any living being by passional vibrations is Himsa or injury. Speaking hurtful words through passional vibrations is Anrita or falsehood. Taking anything which is not given is Steya or theft. Sexual contact through passional vibrations is Abrahma or unchastity. Infatuation in the living or non-living objects of the world is Parigraha or attachment.

71. Q. What is the charateristic of a Vrati ?

A. A Vrati or observer of vows should be free from the blemishes of deceit, wrong-belief and desire for future sense-pleasures.

72. Q. How many kinds of Vratis are there ?

A. The Vratis or observers of Vows are of two kinds. Agari, house-holders (laymen) and Anagari, house-less (ascetics.)

73. *Q.* Who is an Agari ?

A. An Agari is one who practises Anuvratas or partial vows; he can be in any of the eleven stages or Pratimas mentioned in the Scriptures.

Reviews of Books and Periodicals.

HINDI.

Jain Sudhar : This is a fortnightly organ of Sri Mahavir Jain Samaj Sudharak Mandal of Bombay. The objects of the Journal are, like those of many other Jaina magazines, to spread the truths of Jainism, to correct the misconceptions about the Jain religion and to find out ways for the betterment of the community. The annual subscription is Rs. 2 only. The Journal is being published by Mr. Lalchand Jain at the Union Bank Building, Fort, Bombay.

Jain Prakash which is published by Mr. Jhavery Surajmal Lallubhai at 359 Kalbadevi Road, Bombay No. 2, is the weekly organ of the Svetambar Sthanakvasi Conference. Annual subscription Rs. 4 only.

Jain Jagat This is a newly started fortnightly published at Ajmer by Mr. Fatehchand Sethi. Every one of its issues contains some interesting and useful articles. The annual subscription is Rs. 2 only.

Svetambar Jain is another newly started fortnightly which comes from Agra The Journal as its name indicates is chiefly devoted to the interests of the Svetambar Jains and Jainism. It also publishes news of general interest. The annual subscription is Rupees 2-8-0 only.

Utkarsha is the monthly magazine of the Srilamveehu Mahasabha begun only two months ago. The Journal is published by Mr. Jhammanlal Tarktirtha at " The Jain Siddhant Prakashak Press " 9, Visvakosha Lane, Baghbazar, Calcutta.

Vir. The Special Number of Vir,—the Nirvana Ank— contains four illustrations and a number of interesting articles in Hindi and English. The coloured plate of Sri Pavapuriji is beautiful and the article on " Need of Study of Jainism " by Mr. C, Chakravarthy B. A., Kavya-Tirtha is instructive.

URDU.

Faraiz-i-Insani or Manush Kartavia by Mr. Sumerchand Jain, Accountant, Acctt. General's Office, Lahore. Price Annas 8 only. The author has treated in this nice book about all that a man should do from his childhood to old age. In the front page is a picture of the ten stages in the life of a man. The 25 *Sanskaras* are given in detail. How a Brahmachari should lead his life,

what books he should read on Dharma, Artha, Kama, Sarirak Sanpathi, Samajak Sampathi, and Naitik Sanpathi are described in full. On coming back home the Brahmachari marries and becomes a householder In leading the family life he puts to practice what he has learnt theoretically before. The eight kinds of enjoyments that a householder has and the 11 stages which he has to pass through, and the rules of conduct to be observed by him when he becomes a Sannyasi are also described. The book seems to be a very useful guide to every person.

ENGLISH.

The Journal of Ayurveda. This is a high class monthly on the ancient Indian system of Medicine. We published a review of this Journal in our Gazette for September. We understand that the annual subscription of Rs. 10 is not expected from all. Only those who can afford to pay Rs. 10 a year may pay. But all those who cannot afford to pay so much but who evince great interest in the Journal will get the Journal by paying a Subscription of Rs. 5 only per year. This Journal is one that must find a place in the Library of every English knowing Indian. We hope that all advocates of Indigenous medicine will subsbcribe to this very useful magazine.

NOTES AND NEWS.

THE PONNUR HILL.

In the frontispiece to this issue we have reproduced a photo of the Ponnur Hill on which Bhagavan Sri Kundakunda Acharya lived and performed *tapas*. There are three small caves on the top of the hill in which the saint used to live. A big stone on which he used to sit in meditation bears on it two foot-prints. This hill which is also called Nilagiri is at a distance of 5 miles and 2 furlongs to the west of Wandiwash—that historic place where a battle was fought in 1760—which won for the British possession of the Karnatik. The hill is surrounded on three sides by a forest. To the north of the hill is the trunk road running from Wandiwash to Chetpet. On the northern side of the road is the Kundakunda Ashram, whose back view is seen in the picture. The white curved line on the side of the hill shows the row of pilgrims coming down the hill soon after the worship.

MAHATMA GANDHI'S FAST.

Mahatma Gandhiji fasted for seven days from 24th to 30th November as penance for 'the irregularities in the Satyagraha Ashram and differences of opinion between the inmates there.' Fasting is a religious practice which is common among Jaina

Saints and laymen advanced in spiritual life. Before entering a new path of life, before undertaking any great work, when seeing others committing sins and on knowing their own faults, if any, done through carelessness Jaina religious men observe fasting. We hope the things for which the Mahatmaji underwent penance will soon be set right.

THE SHIKHARJI PUJA APPEAL CASE

A cable from Mr. C. R. Jain who is now in England states that the hearing of the case is concluded and the Judgment reserved. We understand that a leading Swetambar Lawyer has also gone to England to instruct Counsel on be alf of the Swetambar Sect.

THE LATE Mr V. AYYASAWMI.

It is with feelings of great grief that we record the melancholy news of the death on 7th November 1925 at the early age of 32, of Mr. V. Ayyasawmi Jain who was a teacher in the Board High School at Pattukkottai. He was a well-read man in Jain Shastras and a typical Sravaka in observing the rules of conduct for laymen. He had the welfare of the community always in his heart and was gladly willing and ready to do what he could to help his brethren and propagate his religion. It is to be said to his credit that as a result of his preaching of Ahimsa several families in Pattukkottai have completely given up flesh-eating and drinking. His deep scholarship in Sanskrit, his piety, the gentleness of his manners and the saintly character of his life attracted many admirers to him. To immortalise his name, his friends and students, have erected a monument on the spot where his body was cremated with an epitaph recording a short account of his life. He leaves behind him his young widow and his brother to bemoan his loss. We offer our sincere condolences to the bereaved family and pray for the eternal peace and happiness of the departed Soul.

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